

CHVRCH-RVLES

Proposed to the Church in

ABINGDON

and approved by them.

To the Rules are added the Testimonies of

Severall Eminent and Worthy Men : An Essay
toward the removing of some stumbling
blocks laid by Anabap, Spirits in
the Way of the Weake.

And in the close of all, a few Antiquaries to Mr
Penderve's his quæries against our Churches
and Ministry, in his Pamphlet called
Arrowes against Babylon.

Published for the use of *Abingdon*, and for the
preventing of false reports, what ever
the issue of all may be

By JOHN TICKELL M. A.

Try all things, hold fast that which is good. 1 Thes. 5. 21.

Obeys them that have the rule over you, and submit your selves. Heb. 13. 17.

OXFORD,

Printed by L. LICHFIELD Printer to the University,
Anno Dom. M. DC. LVI.

Proposed to the Church

ABINGDON

and approved by the

To the Trustees and the

General Board and the

And in the name of all the

Published by the

Printed by J. L. G. ELLIOTT

Certain Rules for Church Order proposed to the Church in *Abington* both Private and Publique.

*A short Preface touching the occasion of
these Proposals.*

THree Months since and more, having (on such grounds as all that know the state of *Abington* cannot but approve) taken up resolutions to remove from *Abington*, I declared both Privately and Publicly what I intended, giving them three Months time to provide themselves another Minister: accordingly I removed from my house, and put my selfe only into a sojourning posture, till the three Months should expire, or another Minister within that time should come to succeed me: upon this, though some said little, yet others (to whom my heart did cleave) came to me, expressing their most earnest desires of my staying with them: and the truth is, upon their desires, with the names of such who had been (as they said) converted by my Ministrie amongst them, and the Consideration of the danger wherein I was like to leave them, my heart began to work againe towards some farther tryall with them; no sooner was this known, but suddainly such a storme fell upon mee, and such usage did I meet withall from some of them (which I am loath to publish) that my affections and Spirit were exceedingly damp't. Several meetings there were spent about (if not against) me, at the last of them I was sadly present, but in the close of it, such whose hearts did seeme to cleave to mee, renewed their earnest desires for my farther tryall of them. I desired to know on what termes I should continue? what rules they would observe? whether they would propose any to mee, or it were their desire I should propose to them? They all desired that I would stay on my own termes, and that they would walk by such rules as I should judge to bee according to the Word, and propose to them; there was not one dissented, although I then expressed, that I would

bring them to the Administration of the Sacraments in publicke, they all seemed greatly to rejoyce in the hopes of my continuance with them: I left it with them under my hand in writing, that I would propose my Rules to them, and that if they should approve of them, I would in due time give them a satisfactory answer. The Rules were at the next meeting proposed, and are these that follow.

The Rules.

1. **T**HAT all manner of Persons whatsoever, be required to give up themselves to God in Christ, according to their profession in Baptisme, and that all such be invited to partake of Christ in all his ordinances, according to the rules of the word, in their severall capacities. See *Mat: 22. 1-15.*

2 That all such as shall seriously and solemnly professe their Repentance toward God, and Faith toward our Lord Jesus Christ, be received: (provided that they be endowed with a competent measure of knowledge in the things of God; and are of an approved conversation, or shall seriously and solemnly professe (to the rationall satisfaction of the Church) their Repentance of those particular Scandals wherewith they may be charged, engaging by Covenant and promise (in the strength of God to walke with him and his People in all his Waies and Ordinances for the future.) And that, although we are not sure that they have much more in them of the truth of Grace, for the Present, then this Profession.

Quærie, whether we are not bound in Conscience with Charity to believe (or hope at least) that there is the truth of Grace, where there is such profession made, till we have demonstrations to the contrary. See *1 Cor: 12. 31. 1 Cor. 13. 1, to 9. Mat 7. 1, 2, 3, 4, 5. Mat: 18. 1, 6, 7, 8, 10, 11, 12, 13, 14. Esay 65. 5. Luke 18. 10, 11. Mat 11. 19. Luk 15. 1. Rom. 14. 1. Acts 10. 28. 1 Cor. 9. 19, 20. Mat: 18. 21. to end.*

However, The Scriptures prove, that externall profession admitteth to an externall Church and Covenant state, titles, ordinances, priviledges, and that not only according to the sentence, of man mistaking charity, but of God himselfe, to whom it is Blasphemy to deny a judgement of most absolute, certaintie, and infallibility, as to the inward spirituall and Eternall Estate of men. See

Gen. 6. 2, 4, 5. Gen. 17. 7, 10, 12, 21 with 23 Deut. 26. 17, 18, 19. Dent. 29. 1, 12, 13, &c. 1 Cor. 10. 1- 10. Ezek. 16. throughout. Rom: 3. 1, 2. Rom: 9. 4. Deut. 14. 1. Jer. 4. 22. Ex. 4. 22. Ex. 19. 6. Deut. 32. 9. 10. 44. Esay 5. 1. &c. Ps: 134. 4. Jer. 2. 13, 21, &c. Jer. 18. 13, 15. Eph: 2. 12- 20. Rom: 11. 17. Mat. 3. 5- 12. Mat. 13. 25, 47. Mat. 22. 14. Job: 2. 23, 24. Job. 6. 66. Job. 15. 2, 6. Alys 2. 41. & Alys 4. 4. compared with Alys 21. 20, 21, 22, to the end. Alys 8: 12, 13, 21, 23. 37. 1 Cor. 1. 2. with ch. 5. ch. 15. v. 34. & 12. 1 Cor. 11. 21. Gal: 3. 26. Phil. 1. 1. With ch: 3. 18. Titus 1. 10, &c. 2 Tim. 2. 20, 21. 2 Pet. 2. 1. Heb. 10. 29. Mat. 8. 12. Alys 3. 25. Rev. 1. 20. With Rev. 3. 1, Job 6. 70. with Mat. 10. 1, 4. Mark 14. 20. 1 Cor. 10. 1. &c. This agreeth with the judgement and practice of Reformed Churches, sober Divines. not only Presbyterian, but Independent. See Harmony of Confessions. Common places, on the heads, the Church and Church Censures: Books of Church Discipline, see M. Norton p. 3. p. 11. Apologet. Narrat. p. 6. Cobbet of Baptisme p. 54, 55, 56. Hookers Survey of Church Discipline, Preface p. 11. part. 1. p. 22, 23. & ch. 3. p. 101. Cotton Holines of Church members p. 2, 3 &c. 91, 94. His way of the Churches in New England p. 111, 113. Greenhill on Ezek. 16. 20. Dr Owen Perseverance of Saints p. 10, 11, 12. with others.

3 That all such as are through Ignorance or Scandall, unworthy, and incapable of benefiting by Church Ordinances, be desired to forbear, and keep off, untill they be found fit, and satisfaction be given to the Church, by the profession of their Faith and Repentance, See Levit. 10. 10. Num. 9. 7, &c. 2 Chron. 23. 19. Ezra 10. 8. Ezek. 22. 26. & Ezek. 44. 7, 8, 9, 13. Jer. 7. 9, 10, 11. Mat. 7. 6. 1 Cor. 10. 21, 1 Cor. 5. 7, 11, 12, 13. 2 Thes. 3. 14. 1 Tim. 5. 21, 22. Ps: 15. 1. Ps. 50. 16 &c. 1 Cor. 11. 27. to the end. 1 Cor. 6. 9, 10. Eph. 5. 5, 6, 7. 2 Cor. 12. 21. Hag. 2. 11, 12, 13, 14.

Dion: Areop. c. 3. p. 3. f. 6, 7. Albaspin. l. 1. c. 1. l. 2. obs. 24, 25. Greg. Themat. Basil mag. ep: ad Amphil. c. 4, 11, 61, 82, 56, 64, 65, 66. Cyprian l. 3. Ep. 14. Justin Martyr. Apol. 2. Chrysost: Hom: in Mat: 83. Ambros: l. 2. de off. c. 27. Aug. de fide & op. c. 18. Wal. Strabo. de reb. Eccles. c. 17.

Aquinas Sum. p. 3. q. 80. art. 6. Vasquez in 3^m part. Tom l. 3. q. 80. diff. 209. c. 2. Becan. p. 3 c. 5 q. 8. Durand. in sent. diff. 9. q. 5.

Concil. Ancyr. c. 16. Nicen. c. 11. Arelat. 2 c. 11. Resor: leg: Eccl. Edward. 6. p: 151, 152, 153, 154. Govern: of Church of Scot: p. 39, 40, &c. Holland: corp: disc: c. 4. art: 8, 10, 11, 14. French Eccles. disc. 19, 20, 21.

Acts at *Charenton* p. 42, 43. *act*: 15. *Melancthon* in *Erb.* 2 87. *Sacer. Eph.* c. 4. *Calv. Inst.* l. 4. c. 12. *scil*: 5, 6, 7, 8, 9, 10, 11, 12. *Verfin. Doct. Christ.* p. 2. q. 8. *Pet: Meri. Loc. Com.* c. 5. S. 7. 15. *Polanus Syntag.* l. 7. c. 11. *Zanch. ep. ad Frederic.* 3^m ep. l. 1. *Beza Cont. Erasmus. D. Hammond Power of Keys.* *Gillespy Aarons Rod.* *Loudt Min: Vindication.* *Palmer Antiquaries.* *Collings. Palmer and Drake against Humphrey.* *Erasmus* l. 6. c. 2. lib. 3. c. 3. 107. *Humphrys* p. 3. 4. *Prin. Vind.* p. 50. *Druides Cas. de Bell. Galil.* 6.

The Book of Canons c. 26. & 27. Common Prayer, Rubrick before the Communion, and before the Catechisme, at the end of Confirmation, Exhortation before the Communion, &c. Communion at the beginning.

4. That all such as are Received, be faithfull, according to the Rules of the Gospell, to God, Themselves, and one another, in their severall places, and relations in the Church. *Eph.* 4. 1. *Col* 2. 5. 2 *Thef.* 3. 6.

Particular Rules.

Rules for Admission.

1. **T**Hat such who desire to walke with God and his People, in all Ordinances, doe first make known their desires to the Minister, before they proceed any farther. See Rubrick before Communion.

2. That they some way or other satisfy the Minister that they are not unfit because of ignorance, or otherwise unworthy to partake of the Sacraments, 1 *Cor.* 11. 29. 1 *Pet.* 3. 15. *Acts* 8. 30. *Bapt.* to Catech & Confirm.

3. That at the next Church meeting they be proposed to the Church for their approbation and admission.

4. That they doe then solemnely and seriously profess their Faith and Repentance before all the Congregation, and that either by declaring themselves what they apprehend and find, or some other way manifesting their agreement with what shall be proposed by the Pastor for them, and in their name to the Church. *Mat.* 3. 6. *Mat.* 16. 16. *Acts* 2. 37, *Acts* 8. 37. *Rom.* 10. 9, See Rubrick before Confirmation.

5. That they doe then seriously and solemnely Covenant and Promise, to walk with God and his People (particularly the Church to which they now joyne themselves) according to the rules of the word of God. *Deut. 29. 1, 9, to the end. Nehem. 9. 38. & ch. 10. 1, 29. Josh. 24. 21, 28. 2 Cor. 8. 5.*

6. That, if the Church doe approve of their Conversation and profession, they be received; otherwise, desired to forbear, or Excluded, till the Church be satisfied: *by the Church here is meant the whole body, or the major number of the men at least.*

7. That so much knowledge, and no more, be (as absolutely necessary) required in the Persons to be admitted, then such as might probably lead their soules to Christ, and render them not altogether incapable of improving his Ordinances to their Spirituall advantage. See *Hooker Survey part. 3. p. 5. Heb. 5. 2. Psa. 9. 4.*

8. That not ordinary humane infirmities, doubts, suspicions, jealousies of them in others, or meer reports, but reall, known, or strongly presumed Scandals, casting a blot on Christian profession, be counted sufficient causes of not admitting or excluding, as to the matter of conversation. See *1 Cor. 5. 1, 11. Amesius Puritanism. Hooker Survey, part. 3. p. 34, 35, 39.*

9. That objections made by any of the Church, against such as are proposed for admission, be not immediately, and openly declared, (without the parties consent) but only intimated, and farther declared to the Pastor, and such as by the consent of the Church shall be joyned with him (in Examining and hearing the Cause) in private, that as He and they shall judge meet, it may be reported to the Church. See *Mat. 18. 15.*

Particular Rules for walking in Church Order.

1. **T**Hat all admitted doe set up, and maintain the Worship of God in their families, as Praying, Reading, instructing their Children, and such as are under their Charge. See *Gen. 18. 19. Deut. 6. 7. Josh. 24. 15. Jer. 10. 25. 1 Pet. 3. 7. Eph. 6.*

2. That they yeeld their Children, not only to be publickly Baptized, * but publickly (as they are capable) with their Servants to be Catechized, and their Families, (as opportunity shall be offered

*Vid. M. Ford
Land. Min.
Worcestershire
Mtn. of Catec.*

offered to their Pastor) to be visited, taught, and instructed from house to house, *Acts* 20.20. *Gal.* 6.6. *Cent. Magd Cent.* 1. lib. 2. c. 7. See *Federata proles. Infant Bapt.*

3. That they constantly attend on all publique Ordinances, frequent the Lecture, (as opportunity shall be afforded) together with such meetings publique or private, as shall be from time to time appointed, for their mutuall edification, and directed by their Pastor, *Pf.* 84. 1 *Ioh.* 4.6. *Can.* 1.8. *Pro.* 8 34. *Heb.* 10. 24.25. 1 *Thes.* 5. 11. *Rom.* 14.19. *Jud.* 19. 20,21. *Mal.* 3.16, *Mat.* 18.20.

4. That they walk in Love with one another, not rashly Censuring, Backbiting, much lesse injuring one another, but that they study and promote the Peace, Comfort, and Welfare of each other, in spirituall matters especially. *Eph.* 4. 1,2,3,4,5. 1 *Iohn* 3. 11. to the end. *Coll.* 3. 12,13,14,15. *Phil.* 2. 1-6. *Gal.* 6.1. *Levit.* 19 16,18.

5. That they suffer not sinne to ly upon one another, but in a loving, tender, and Christian way, Admonish and reprove each other. *Gal.* 6.1,2,3,4. *Levit.* 19. 17.

6. That they walk wisely towards them that are without, giving none offence, using all lawfull meanes to gaine them, encouraging any that look toward Religion, *Col.* 4.5. 1 *Cor.* 10. 30,33.

7. That in Converse with others contrary minded (in lesse matters only) they behave themselves lovingly and sweetly, but if their tenents and practises be more dangerous, shun their company and discourses, *Phil.* 3. 15, 16. *Rom.* 16. 17,18. 2 *Tim.* 2. 16.17.

8. That they obey such as are set over them in the Lord, and submit themselves, *Heb.* 13.17.

9. That they communicate unto him that teacheth them in all good things, *Gal.* 6. 6,7,8. 1 *Tim.* 4. 16,18.

10. That all Ordinances and Church proceedings in all things be ordered as neere as may be, according to the Institution, Example of the best Churches, and as may tend to the Order and Edification of the Church, 1 *Cor.* 14. 33.40. 1 *Cor.* 11. 23.

11. That all Ordinances for publique Edification be publickly administred, Word and Sacraments dispenced together. See *Mica* 4 1,2. *Acts* 2. 46. *Mat.* 5. 14,15, 16. 1 *Cor.* 11. 26. 1 *Cor.* 11. 34. 22. It is the judgement and practise of all the Churches, as they enjoy liberty, place and opportunity; the nature of the visible Church, in its profession and Ordinances doth also require it. liberty

ty, place and opportunity, are (through mercy) to us afforded. See *Hooker part: 3. p. 28, 29.*

12. That all endeavour in their severall places, to preserve the Purity, with the Peace and Unity of the Church. *Eph: 4. 3.*

13. That all yeeld and submit themselves to the discipline of Christ in his Church, as it shall be made known to us from the Word, and may be to Edification exercised in our particular Congregation. *2 Cor. 8. 5. 1 Cor. 5. 2 Cor. 10. 3, 4, 5, 6. Heb. 13. 17.*

14. That as the Church encreases. need requires, and persons are found fit, other Church Officers be chosen according to the Word. *Act: 6. 2, 3, 4. 1 Cor. 12. 28.*

15. That Church matters be managed by the Officers, Pastor, and such as shall be (when need requireth) joyned with him. *Hooker part: 3. ch. 3. 2 Cor. 12. 28.*

16. That the Consent of the whole Church, or at least the greater part of the men, be taken by the Pastor and Officers, in matters of weight and Moment. *1 Cor. 5. 4.*

17. That the Church, and every particular Member, yeeld to the judgement and sentence of the Pastor and Officers, unlesse they can give convincing reasons to the contrary. *Heb: 13. 17. Hooker part: 3. ch: 3. p. 41, 42.*

18. That such as shall privately offend, be first priatately admonished; if that prevaile not, then with two or three; if that prevaile not, then let the matter be declared to the Church, and the offender publicquely admonished by the Pastor, if that prevaile not, let him be accounted as an Heathen, and a Publican. *Mat. 18. 15, &c.*

19. That such as sin openly, be more speedily and severely dealt withall, and proceeded against, *1 Tim. 5. 20, 24, 25. 1 Cor. 5. p. 101.*

20. That such as shall seriously and solemnely professe their repentance, to the satisfaction of the Church, be restored to that Communion from which they were excluded. *2 Cor. 2. 6, 7, 8.*

21. That before there be a solemn entrance on this Church worke, there be a day of Prayer and seeking God appointed and observed. *Nehem: 9. ch. & 10. ch.*

The Churches Resolves, by the Church in Private.

Resolved, That the Rules for Church-order proposed to us by J. T. our desired Pastor, are agreeable to the Word of God, and to be put in practice.

Resolved, that those rules be published in the publick Congregation, and proceeded on in convenient time.

Voted, By all the men that were present, all the Women also Consenting, except three or foure, who did not gainsay, but only desired farther time to consider.

All that Resolved and consented, gave in their Names to be subscribed.

The Judgement of Worthy Men.

Independ.

M^r Norton, *Teacher of the Church at Ipswich in New England against Apoll. p. 3. Answer to the quest.* Whether Truth of Grace be required to visible Church-membership --- One may be admitted into the Communion of the Externall Church, that is not endowed with the reall inward holinesse of Regeneration, and justifying Faith in Christ: or that upon a strict Examination shall not give signes of True Faith and inward Holinesse, which may convince the Conscience of men, touching the Sincerity of their Faith, Repentance, and Communion with Christ. -- A believer is either so in the sight of God, absolutely, really, positively; or to men Ecclesiastically, -- though he be not a believer positively, yet we are bound to judge so. and to act towards him, as if he were positively; -- where it is doubtfull, we ought negatively & *practically* to judge the best. --- if this Truth take not place, outward Christian Union, and Communion will be utterly lost.

Indep. Apolog. Narration by M. Goodwin, Nye, Bridge, Burroughs, Symphon, p. 6. We have this sincere profession, to make before God, and all the world, That all that Conscience of the defilements we conceived to cleave to the true worship of God in them. (*viz.* the

Congregations of England, in which by the Grace of God, we were Converted, and exercised our Ministry long, to the Conversion of many others,) or of the unwarranted power of Church Governours exercised therein, did never worke in us any other thought, much lesse opinion, but that multitudes of the Assemblies and Parochiall Congregations thereof were *The true Churches, and body of Christ, and the Ministry thereof a true Ministry*; much lesse did it ever enter into our hearts to judge them *Antichristian*. VVe saw and cannot but see, that by the same reason the Churches abroad in *Scotland, Holland &c.* (though more reformed,) yet for their mixtures must be in like manner judged no Churches also, which to imagine or Conceive, is, and hath ever been an horreur to our thoughts. Yea we alwayes have professed, and that in these times, when the Churches of England were the most, either actually overspread with defilementes or in greatest danger thereof, that we both did, and would hold a Communion with them as the Churches of Christ.

Non Conformists. A Booke by sundry Godly and learned Ministers standing out and suffering in the cause of *Non-Conformity*. p. 1. The Church of England is a true Church of Christ, and such an one, as from which whosoever wittingly and willingly separateth himselfe, cutteth himselfe from Christ. &c. p. 3. as true faith giveth life and being to the invisable and elect Church, so profession of faith giveth life and being to a visibie Church. &c.

D. Owen Vice-Chancelour of Oxford in his *Booke of the Perseverance of Saints*, p. 9. Legally some persons are said to be Holy in reference unto their being separated from the residue of men; with relation to God and his worship. ----- So the whole people of the Jewes were said to be Holy: The particular respects of *Covenant, Worship, Separation, Law, Mercy*, and the like, upon which this denomination of Holinesse and *Sainthood* was given unto them and did depend, are known to all, yea persons inherently uncleane and personally notoriously wicked, are said to be sanctified. Evangelically some are said to be Holy in *Estimation* only, and that either of themselves or others. Like them who are said to believe in Christ upon the account of the *profession* they made so to doe, yet he would not trust himselfe with them, because he knew what was in them. Such were *Judas, Simon Magus*, and sundry others, of whom these things are spoken which they professed of themselves, and were bound to Answer, and which others

esteemed to be in them. Antiquity thought good to allow persons baptized and professing the Gospel, the name of Believers, & being Regenerate (that is, as to the participation of the outward *Symbols* thereof) whom yet they expressly distinguished from them, whose faith was the fruit of their eternall *Election*. 'Tis meet for us to judge well of all, who professing the Lord Christ, walk to our view in any measure suitable to that profession, and with *Jonadab* to honour *John* in his fits and *hasty passions* of zeale. To say that we are not bound to judge any to be Believers, & Godly, unless they are so indeed, is either to exalt poor wormes into the Throne of God, and to make them searchers of hearts, who are so often in the darke to themselves, or else at once to cut off, and destroy all Communion of Saints; doubtlesse, the Disciples of Christ were bound to receive them for Believers, of whom it is said, that they did believe because of their profession so to doe, and that with some hazard, and danger, though he who knew what was in man, would not trust himselfe with them, because the root of the matter was not in them.

P. Dr. Goodwin in his *Zerubbabels Encouragement*, p. 17. It is a bitter error, and full of Cruelty to say, we have had no Churches, no Ministry, no Sacraments, but Antichristian all; speaking of the Church of England, as it was before the late Reformation.

M. Cotton of New England, *Way of the Churches of New England*, p. 151. We cannot but conceive the Churches in (Old) England were rightly (at the first) gathered and planted, and all the Corruptions found in them since, have sprung from Popish Apostacy. So that our work is not now to make them Churches which were none before, but to reduce them where Godly Ministers be already planted in any Congregations, let them call the people to solemne Humiliation for their own sinnes, and those of their Fathers they have imitated. (2.) Let such people as are of good knowledge and of approved conversation renew their Covenant formerly made in Baptisme, professing their Faith and Repentance, and promising Reformation of Life: Let the Lords Supper be administred to such. In his *Holiness of Church Membership* p. 1. Christians truly regenerate are the members of the invisible Church. It is the duty of the members of the visible Church to be truly regenerate. Such as are borne of Christian parents, and baptized in their infancy, into the fellowship of the Church are initiated Members of the same Church, though

though destitute of Spirituall Grace, untill they justly deprive themselves of the priviledge of that fellowship. Neither in judgement nor practice doe we suspend their admission, till we be convinced in our Consciences of the certaine & infallible signes of their Regeneration. The hypocrisie of some, & the tolleration of some open scandalous sinners in the Church, doth not forthwith take away the nature of the Church. Notwithstanding the discovery of Hypocrisie, and tolleration of some open scandalls, yet separation is not forthwith to be made from the Church. We are to proceed with patience against the infirmity of a brother, much more of a whole Church, the Church is to judge of mens Holinesse by their profession. *passim.*

M. Hooker of new England, *Survey of Church Discipline*, Preface p. 11. to separate from Congregations for want of some ordinances, or to separate from the true worship of God, because of the sinne of some worshipers, is unlawfull. chap. 3. p. 36. Externally those are within the Covenant, who expressing their Repentance, with their profession of the truth, ingage themselves to walke in the wayes of God, and the truth of his worship, though they have not for the present that sound work of Faith in their hearts, & may be shall never have it wrought by Gods Spirit in them. p. 37. The contrary tenet will draw unavoidable difficultyes with it, and give such advantages to the adversaries of Gods Grace and the dispensation of his Ordinances, that they will hardly be regained. p. 38. Laying a Corner Stone to build up the wretched Doctrine of the Anabaptists. A Church may be visibly redeemed by the Blood of Christ, and called the Body of Christ, the Sonnes and Daughters of God, and yet not be really such. p. 41. Arguments 1. If those who are gracelesse, and had no interest in Christ, had yet a Command from God to receive the seales, had warrant to require them, then they had a right from God (outward and visible) so partake of them. This admits no denyall. But such as *Ismael*. So p. 42. If any after they be received, shall be found not to be added of God, because they be not regenerated, yet we are not to cast any out for non-regeneration, Even *known*. 43. Churches rightly Constituted may soone be corrupted, and that even to the very Essence of a Church, yet in such declining times, when diseases grow deadly there is allowed a tolleration *mult* of necessity be so farre granted, untill by a judiciall proceeding the evill be examined, the parties Convinced, censures applied for reformation. And hence our Savi.

our Saviour requires time of tryall, if they may be healed, and until that be over, they must be tolerated. p 28 Part. 3. p 34. 1. Humane infirmities are not to be taken, as matter of offence, but 2. Stones of stumbling in our Christian course. 3. Where it is not so cleare, but doubtfull, though our thoughts lead that way, and feares pursue us. It is a safe rule *Where we have not sound ground of Conviction, we have no reason to administer an Admonition.* In publike offences, *He that complains must know two rules* 1. That he must not dare to complain to the Elder, unlesse he can plainly and peremptorily lay in his accusation of another, not with an *I take it so, it was so reported &c.* 2. As his accusation must be plaine, so his prooffe must be direct, and pregnant. There must be *two witnesses to establish every word, except it be otherwise evident, as by confession of the party &c.* Excommunication must not be for *peev* matters, but such evils as Fornication &c. as carry the face of evil in their forehead, and have been pertinaciously and obstinately persisted in, after the improvement of all meanes for Conviction and Reformation, these only deserve Excommunication.

M. Cobbet of new England in his booke of *Infants Baptisme*, p. 57. Albeit a mans owne personall faith uniteth him to Christ, in respect of saving and invisible union, yet the profession of Faith before a visible Church, uniteth to Christ as head of the visible Church, whether the party be sincere or no. The Rule of judging the right of persons propounded to the Church to be admitted is not the internall and saving estate of the party, but the *visibility of Covenant right.* The Apostles as extraordinary persons *knew* the guilt of persons secret from the Church yet administered the Church state, refused them not, as *Ananias, Simon Magus* and many thousands of the Jewes. Christ by his divine knowledge *knew* Judas to be a Devill *Joh. 6. 70.* yet administered to him that Supper, whether the Paschall Lambe or the Lords Supper I determine not. *Ishmael* God discovered by divine Revelation to *Abraham*, *Esau* to *Rebecca* not to be Gods *Elect* Seed of the Covenant, yet *Abraham* and *Isaac* (as Prophets and Priests at that time in the Church) Circumcise them, a person Ecclesiastically holy is admittable, and a Minister may not refuse him on his own private surmises, It were to breed confusions in Churches, and lay foundations of Enthusiasmes. If saving interest were the rule, it were either to necessitate Ministers to come under guilt of sinne or Anomie, breach of rule or for avoiding of that, never to administer any Church Ordinances;

Since they sometimes shall breake that Rule, in administering the same to Hypocrites; and albeit they do sometimes administer them to elect ones, yet not being able to know that secret *infallibly*, they observe not that rule in *faith*, but *doubtingly*. Its therefore *visibily* of Covenant right. And when we speake of *visibily* of Covenant right, as such a Rule to goe by, we exclude not the *lowest and lest degree of visibily*. As the least visible measure of grace, must occasion our judgement of Charity, to judge them gracious, so the *lest degree of visibily* of Covenant Right, may challenge the like Charity.

M. Hooker of new England Part. 3. p. 28. The Seales they must be dispensed publikely. The Seales of the Covenant, and the Preaching of the Covenant goe together: It is not in the power of the Church to confine preaching into corners *Prov. 8. 2, 3.* and of old the Church of the Jews erected Synagogues in every City. The Apostle opposeth manifestly, the Church or Congregation to the *private house*, and declareth that the *supper* should be celebrated in the congregation, as the *banquet* should be kept in their *private houses* *1 Cor. 11. 20, 21, 22.* Yea the *scope and nature* of the Ordinance calleth for such an administration, for since the Sacraments are *badges* to shew our separation from all other prophane societyes, and to signify our communion one with another *visibly* in the *profession of the faith*, therefore the administration of them should be such as should suite the nature of the ordinance, and serve the end of it. (2.) These Ordinances should goe hand in hand; after the word opened the seales should be administered.

The 3^d rule confirm'd out of the Book of Canons and Common-prayer. Book of Canons, to satisfy those that will not be otherwise satisfied. Can. 26. No Minister shall in any wise admit to the Receiving of the holy Communion, any of his Cure or flock, which be openly known to live in sin notorious, without Repentance, nor any who have maliciously, and openly contended with their Neighbours, untill they shall be reconciled. Nor the Churchwardens not presenting publique offences. ---- Can 27. Except such person shall first acknowledge to the Minister, his Repentance for the same, and except he shall first doe the same under his handwriting, to be delivered to the Minister, and by him sent to the Bishop of the Diocesse.

Confirmation at the end of the Rubrick. There shall none be admitted to the Holy Communion, untill such time as he can say the Catechisme

chisme, and be confirmed. *Rubrick before the Catechisme.* That they may then themselves, with their own mouth, & with their own consent, openly and before the Church, confirme the same. (so as before, what was promised in Baptisme.) and also Promise, that by the grace of God, they will evermore endeavour themselves Faithfully to observe and keep such things, as they by their own Mouth and Confession have assented unto. It is agreeable with the usage of the Church in times past, whereby it was ordained, that Confirmation should be Ministered to them that were of perfect age, that they being Instructed in Christs Religion, should openly possesse their own Faith, and promise to be obedient unto the will of God.

Rubrick before the Communion. Such as intend to be partakers of the Holy Communion, shall signify their names; And if any of those be an open, and notorious evill liver, so that the Congregation by him is offended; or have done any wrong to his Neighbour, by word or deed, the Curate having knowledge thereof, shall call him, and advertise him in any wise, not to presume to come to the Lords Table, untill he have openly declared himselfe to have truly repented and amended his former naughty life, that the Congregation may be thereby satisfied, which afore were offended, &c. The same Order shall he use with those betwixt whom he perceiveth Malice and Hatred to reigne, &c. The Minister ought to admit the Penitent, and not the Obstinate.

Exhortation before the Communion. If any of you be a Blasphemer of God, an hinderer or slanderer of his word, an Adulterer, or be in Malice or envy, or in any other grievous crime, bewaile your sinnes, and come not to this Holy Table, least &c.

An Essay toward removing some Stumbling Blocks layd by Some Anab. Spirits in the way of the weake.

1. *Stumbl.* **T**HEY say, We may not joyne with such of whom we are assured and convinced in our consciences that they have abused Grace, that unworthy persons will be received and force in &c.

Ans. But how doe they prove it? Are you *sure* that your selves have more then the most glorious Hypocrite, and persons endowed with the choicest common workings of the Spirit? If you have not this *full assurance* of your selves, must you *not* partake, & unless others can be *assured* of your *reall* grace must you *not* be admitted? By what signes may we discern *true* Grace, and distinguish it in others, from the highest pretences of Hypocrisy, and by what signes may we discern the *lowest* degree of Grace from *no* Grace? hath Christ left *no* rule? or is our opinion and Charity the rule, and is that a *sure* rule? have you read and well weighed the Scriptures quoted? and will you require more then ever God Christ and the Apostles required, to an outward Church state? Have you thoroughly considered the evill of your own hearts? doe you understand the nature of free grace? will you straiten it where God hath not straitned it? will you forbid those to come to Christ, whom Christ calls? are not many called, who are not chosen? will you superstitiously preferre the Supper before all other ordinances, yea before Christ himselfe? Can you discharge whom God hath not discharged from entering Covenant with him, and taking the oath of God in the Sacraments upon them, and Commemorating the great worke of mans Redemption, with you? Is every one unworthy, whom any particular person judges unworthy? who must judge in that Case? Suppose some unworthy should be received, are you discharged from your duty of Communion? is the Ordinance defiled to you, while you are pure in your selves, and declare against known unworthinesse in others? will not some unworthy, either secret or open be admitted, till the worlds end? and must you therefore never partake of Ordinances? If unworthy persons defile *one* Ordinance to those who allow not their unworthinesse, why not *all* Ordinances, and why will you then partake of *any* Ordinance? is there not provision made in the Rules to keep away unworthy? why should you judge your Pastor & your Brethren before you see cause? will you first breake the Rules and render your selves unworthy by your uncharitabenesse? Suppose they prove guilty, shall their sinne be layd to your charge, when you have done your duty? do not the Lawes punnish such as disturbe, & should not our Magistrates see that we be not disturbed? if they doe not their duty, and dogs will snatch, doe we give it them? and shall not the guilt lye upon their own heads? must not Children have their bread, for scarce least dogs should snatch at it? were the holy men of old

in the Church of the *Jewes*, *Christ* in his time, the *Apostles* and *primitive Christians* so unnecessarily scrupulous? or were there no unworthy persons then? were there not unworthy persons in *Corinth*, did the Apostle require the Godly to withdraw from them in Gods worship, (though he forbids communion with Idolaters, in Idol-worship. *Cor. 6.*) or rather doth he not command them to examine themselves and eate?

2. *Stumb.* The publique place is Idolized by some, and we shall build them up in their superstition, and shall offend the *Anab.* who say we are going into the world *Aegypt* and *Babylon*.

Ans. Should not publique Ordinances be publickly celebrated? is not *Christ*, the Word, and Covenant, publickly dispensed, and must the Sacrament the visible signe, the scale be private? must not the Church be visible, as a Beacon, a mountaine in his profession, to be seen of all, are not the Sacraments badges of that profession, and must these be put under a bushel? doth wisdom, *Christ*, truth, the Church seek corners though sometimes they may be thrust into them? as seducers do, *Mat. 24. 26.* & then adulterate the worship of God? when is the Church terrible, as an Army with Banners, but when her Colours in visible Ordinances are publickly flourished and displayd? Are we ashamed of what we doe in our profession of *Christ*, that we dare not appeare in publique? Is it a time of persecution, that we must needs be in private? is it not the nature of the Sacrament to hold out, shew forth, preach and professe a crucified *Christ*? what though it was first administred in private, was not that occasionally? did not the *Apostles* and *primitive Christians* meet in such publique places for the Sacrament as are opposed to private houses, *1 Cor. 11. 22.* *1 Cor. 14. 35.* Is it not the practise of the gathered Congregations in *London*, as they have the privilege? and what though some have superstitious thoughts of the publique, must we be as superstitious of the private, doe their thoughts of the place make it uncleane to us? doe we not declare against their superstition? on the other hand, are we going into the world, *Aegypt* and *Babylon*, because the enemyes of Gods publique Ordinances so reproach us? Shall we not be indeed guilty of all their blasphemys against Gods publique Ordinances, if we so farre comply with them as to abstaine from publique Ordinances, because they abhorre them, and that after the same manner, and on the same grounds with them? came not some from slight thoughts of the publick use of Ordinances, to turne their backs upon them, then to Blaspheme publick Ordinances,

and in the issue, have not some denied the Ordinances themselves and the God of the Ordinances? doe not these steps naturally follow one another? are not our Anabap. come, not only to reproach all publick Ordinances, but to cast some of those Ordinances out of their Church; as solemne Church-reading the Scriptures, singing of Psalmes, Baptisme of Infants, to say nothing of the Ministry? will not all the World judge, that we are running after them, and who knows whereto by degrees they may at length attaine? Is it not now high time to stand to our Profession, hold fast the Truth, and good old way of Worship, while we are in such danger of losing it? Is there not, as things stand, an *absolute necessity* of publique administration with us? have we not upon this account been too long in private, & are not our unnecessary scruples raised by the Divell, to keep publick Ordinances still in the dust, and under reproach with us? must we all stand still, and omit our duty, not build because the hands of some are weakned? will not Religion, our publique Profession suffer, will not comers on to Christ be disheartned? Is our partaking of the Supper a thing indifferent? nay is the circumstance of the publick place meerely indifferent. the premises considered? should we rather offend God, by omitting our duty, and neglecting his glory, then offend some weak? for trouble &c. is it for Christians to yeeld up duty, honour of Ordinances, profession of Religion, Glory of God in Christ, to the will of Sathan, & Enemies of our Profession, upon such base, cowardly, & unworthy termes, purchasing our own quiet with the losse of Gods glory, and the publick profession of Religion?

Search the Scriptures, regard the testimonies, weigh the Answers, keep to your subscribed resolutions, observe the rules, else propose better, or dismisse him, who can prove himselfe (maugre your Censures, reports and *designes*) to have been your single-hearted, peaceable, faithfull, painefull, though suffering, bleeding, abused Minister *J. T.*

Antiquaries to Mr *Pendarvys* his Queries or
Arrowes against Babylon.

1. **I**S it not a providence toward the undeceiving of the sober Godly, that now you should lay aside your pretended meeknesse and stusse a Pamphlet full of nothing but reproaches and railings a-

againſt all the Churches and miniſters of Chriſt, that are not of your way? May not all the world now ſee, how they were deceived in you, that cryed you up as a *ſome-ſuch* for ſweetneſſe meekneſſe and Ingenuity?

2. Are not your Arrowes ſhot at *Revers*, there being no ſuch *Nationall* Church and miſtiſy in England, as you imagine, derived from Rome, and not diſclaiming her Abominations? And are not your Arrowes *blunt headed*, there being not ſo much as the ſhadow of a Scripturall or rationall proof in all your Queries, to make good your charge againſt our Churches and miniſtry?

3. Are not many of your Teachers Popiſh Epiſcopacies? What was the pretended *Jew* at *N^w Caſtle*, and the Paſtor at *H^xham*, *com muniſtiſt*? Had you (at beſt) any better Anceſtors then *Munſer*, *Beccold*, and the reſt in *Germany*? Amongſt whom was not *Rottermannus* (of whom I could never read in *Sleuſon*, but I thought of you) your very patterne? Doe you not fall in with Romiſh Jeſuits and Quakers (from whom you differ but in degree) in your reproachfull language and railing accusations, calling our Churches and Miniſtry, *Egypt*, *Babylon*, *Jezebel*, &c.

4. Did you Excommunicate Mr *Eua* Godly man, for any other reaſon, then becauſe he Married a Wiſe not of your way, and came with her to heare the publick Miniſter, the mark of whoſe Miniſtry appears to be on ſome ſheep in your fold: or will it mend the matter, to ſay, he was obſtinate, and would not forbear, notwithstanding your admonition?

5. Do not your queries ſay, that our Churches and Miniſters are Members of Antichriſt and Babylon, that the guilt of all the blood that hath been ſhed by Perſecutors, ſince *Ahels*, lyes upon them? have you not delivered in *Aſington* Pulpit, that Babylon muſt have blood to drink, for ſhe is worthy: that there are extraordinary commands beſides the ordinary Commands of the Word, which muſt be obeyed; that the ordinary command (*thou ſhalt not kill*) muſt give place to the Extraordinary ---? what may we next expect?

6. Were all the late Providences of God in theſe Nations, by him intended (as you pretend) to confirme Anabaptiſtry? is it not Providence, that God raiſed up a deliverer (the Lord Protector) whom your tribe abhorre, though they can (ſome of them) take his pay) when the necks of the Miniſtry of England lay all at once on your block, and there wanted but the fatall blow?

FINIS.

of
d
al
-
d
as
of
d
as
a
w,
of
ry
ers
ge
pt,
-
ac
me
try
at-
an-
are
ood
have
ood
ada
ney-
ce to
him
ne,
Clo
ce hi
one